

Canada's War on the **White Slave Traffic**

Rev. J. G. Shearer, D.D.
Rev. T. Albert Moore, D.D.



Published by
**The Department of Temperance
and Moral Reform**
of
The Methodist Church
46 Wesley Building, Toronto

Printed by WILLIAM BRIGGS, Toronto.

Canada's War on the White Slave Traffic

There is a White Slave Trade.



HE day has passed for proving the existence of a traffic in girls for immoral purposes. It has been demonstrated beyond a doubt. All the world has been convinced of the truth of this terrible statement. Hon. Edwin W. Sims' estimate, announced through the megaphone of the press, that 15,000 foreign girls, and 45,000 native born are the victims every year in the United States and Canada, has reached the ear of the world and aroused the indignation or terror of all who have hearts to feel. And a multitude is asking: "What can be done to suppress the cruel business, punish the heartless traffickers, and rescue their victims?"

The International Treaty.

One thing alone should satisfy us of the existence of the terrific traffic, namely, the fact that nearly sixty Governments—our own being one—have signed an international treaty, in terms of which each has entered into covenant with all to co-operate in detecting and punishing the traders in innocent or foolish girlhood and in restoring their victims to their own country and friends. Even individual Governments do not, without reason, sign treaties for any purpose. Official and diplomatic inertia is proverbial. Only an unusual need, a need fully demonstrated, a most urgent need, can result in well nigh all the nations of the world binding themselves together in a great common effort such as that undertaken in the Treaty for the Suppression of the White Slave Trade.

Has Canada Her Share?

But we Canadians, ready though we are to believe almost anything of the great cities of the United States, the Mother Land, and the rest of the world, are loath to believe that such things can by any possibility be going on in Canada. No wonder we are hard to convince. The trade is so despicable, so cruel, and one would suppose so difficult.

Canadian Girls in American Brothels.

Everyone knows that for many years a constant stream of Canadian girls have crossed the border to earn their living as writers, nurses, teachers, stenographers, ladies' companions, seamstresses, domestic helpers, etc. Success in unusual degree has crowned their effort. Their integrity and industry and ability have been rewarded with generous remuneration. Stories of their success are widely known. This makes the work of the procurer the easier. His promises of an easy life and otherwise incredibly large wages are believed. Deceptive advertisements are answered. The innocent victims go blindly into a bondage worse than Hell. Once within the door of the house of shame, escape is well nigh impossible. Locked doors, barred windows, withheld street garments prevent escape, while drugs, intoxicating liquors, and brutality do their debasing, enslaving, crushing work. Even if the street could be reached, who will give refuge? To whom can a girl go from the house of vice? Who will believe her? She is an utter stranger. There are multitudes of good Samaritans, but ere she can discover one such, her captors are on her trail, she is either arrested and accused of stealing her employer's clothes, or she is brazenly branded as a daughter of shame, and cunning tempters besiege her. The chances are many to one against her escape and restoration. Will she in any case turn her steps homeward with a foul stain upon her reputation? Heartbroken, though free, many girls

have gone back to the evil life as the only thing open, determined now to go the pace and die, but equally determined that neither mother nor friends shall ever know of their experience. Five years, on the average, ends it. Vice, drink, drugs, and disease rapidly do their deadly work. Quick, cold-blooded murder were merciful by comparison!

Others are first seduced, then half willingly go, this seeming to them a less evil than facing the shame at home. Still others are wooed, won and wedded in cold blood, by heartless slavers, then inveigled or forced into the segregated colonies in the great American cities.

Mr. Clifford G. Roe, of Chicago, Assistant U. S. District Attorney, after investigating in Boston, Mass., says, in *Woman's World*: "Taking the biography of one hundred girls in disreputable houses at random, it was learned that about one-third come to Boston from Canada, mainly Nova Scotia."

Concrete Cases.

A scoundrel bearing a French-Canadian name was recently imprisoned in Buffalo for endeavoring to force his 21-year-old Toronto bride into a house of ill-fame, intending to be her "cadet," and live at ease on her "earnings."

Two young villains from Ottawa recently induced two foolish girls to go from the Dominion capital "for a lark" in Ogdensburg. They were arrested and convicted of procuring girls for immoral purposes, and are now serving their sentence in the Federal Penitentiary at Atlanta, Georgia.

These are sample instances of recent occurrence. Many others might be given.

Now Being Deported Back to Canada.

The American authorities, with commendable energy, are both legislating and enforcing the laws against procuring and prostitution. Their Federal Law directs that any alien woman found living the life of shame, within three

years of the time of her entry into the Republic, shall be sent back to the country from which she came, as an "undesirable."

A recent Pittsburg, Penn., despatch announced the deporting to Canada of nearly a score of Canadian girls discovered in raids upon the segregated area of the Steel Metropolis.

Two other Canadian girls, whose friends thought they were in honorable employment in New York State, were, a few weeks ago, returned under this law to the Ontario village in which is their parental home.

These also are but samples of many well known instances. And we may expect many more in the future. What shall we do with these, our own Canadian daughters, who went out from their homes pure, strong, hopeful, and are thus sent back as "undesirables?" We must be ready to give them refuge, and in mercy, love, and patience, to reclaim, and by the grace of God, to save them.

Canada Receives as Well as Gives Victims.

Canada is to-day the Mecca of the immigrant from all lands. Its lands are wondrous wide, its grain and sand and rock are indeed golden. Men are wanted. So are women—young women—for domestics, waitresses, wives. Men and women (oh, the sadness of it!) hunt and bait and ensnare them, even as the wild things of the forest are hunted, baited and ensnared. It is easy to do. The true stories of demand, and opportunity, and success, that the mails bear back to every land, make alike easy the deception of victims, and immigration officials, and Moral and Social Reform agents.

An Officially Authenticated Instance.

The Dominion Police are responsible under the International Treaty for Suppression of the White Slave Traffic for giving effect to the Treaty so far as Canada is concerned. Colonel Sherwood, the Commissioner in command, is thoroughly capable and equally anxious to do his duty.

Enforcing International Treaty.

In February, 1910, he notified the Dominion Police Force that under the Treaty he had been designated to give every possible effect thereto, and required all officers of the Force to immediately notify him of every case coming under their notice.

In a letter to Rev. J. G. Shearer, D.D., under date November 9th, 1909, he says:—

"In reply to your letter of yesterday, I may say that the parties of whom I spoke who were engaged in the White Slave Traffic with headquarters at Belgium, were Armand Lechien, and a woman, Alsie Lechien, who masquerades as his wife, otherwise known as Alzir Hennart, born in France, but of late years living at Liege, Belgium. They would appear to have been engaged in debauching and bringing young girls to this Continent for some years back. It is known that in 1903 they brought some into the Yukon, one of the girls at that time being under 15 years of age.

"The particular case with which we had to do was the importation of Philomena Jongen, who was brought out by way of St. John, N.B., in 1908, and taken to a family near Stettler, Alta., to await a convenient opportunity to take her across the line. This was done later on in that year when she was taken to a ranch in Montana, kept by one Jules May (Maille) and later taken to Denver, where she came under the notice of the officers of the Immigration and Naturalization Bureau, who apprehended her and got her story. This resulted in the arrest of May (Maille), who, for his participation in the matter, was convicted and sentenced to four (4) years in the Federal Penitentiary at Leavenworth, Kansas, and, in addition, was required to pay a fine of one thousand dollars (\$1,000). Indictment was also found against Mrs. Lechien, but both she and her male companion have so far evaded arrest. The officials, both of the United States and Canada, have been warned

to be on the lookout, and have been furnished with descriptions, and in the event of arrest they will be rigorously prosecuted."

What the Immigration Chaplains Say.

The Immigration Chaplains at Atlantic ports see many instances of foreign girls which they have reason to believe are victims of this damnable traffic, but it is extremely difficult to detect or prove this to be the case. White Slave Agents are closely watched wherever suspicion is aroused, and no such get access to the wharves. But who can guard unchaperoned girls after they leave the wharves and start on their overland journey? The Chaplains report that many such never reach their destination, as declared to the Immigration officials. What happens to them? How easy for a Slave Agent of either sex who can talk their victim's native tongue, to win her confidence, a lonely stranger in a strange land, and persuade her to change her plans and go with the Agent to an inviting situation among her own country folk!

Letters from anxiously inquiring parents in the Old Lands about daughters from whom they have not heard, tell their own tale, confirming the suspicions of the Chaplains. Who can even imagine the horrible tragedies hidden, shall we say mercifully, by this mantle of mystery? Verily, the "Black Slave Trade" of other days was humane by comparison with this inconceivably heartless traffic of the 20th century, with unintended satire denominated "White."

White Slave Markets in Canada.

But Canada is responsible for furnishing her share of the *demand* for as well as of the *supply* of the victims of the White Slave Trade. We are not without our vice markets in the form of Red Light Colonies with or without the "red light" as the business sign. Such colonies "segregated" or "tolerated" are said to be a "necessity" for men—that is for human males

—and essential to the “safety” of good women and girls, who otherwise would be assaulted by the said males. Of course if prostitution is a necessity, and must be tolerated, then a “supply” of prostitutes must be furnished. Hence on this theory the White Slave Trade is justified, or at least must be “tolerated” since it simply supplies the “victims!” “Segregated” or “tolerated” colonies are an essential adjunct of the “business.” Only in such colonies can the “victims” be *hidden* and securely *held*. Anywhere else an unwilling victim can easily enough reach the eye or ear of respectable citizens, who will give refuge or find it.

Judge Stewart, of Des Moines, Iowa, in which the “segregated” district was abolished in the Autumn of 1908, writing in the New York “*Vigilance*” of January, 1910, says:—“We now have two indictments for participating in the White Slave Trade, in our Courts, in which two negro show boys induced two white girls to come to the city, ostensibly for theatrical purposes, but really for the purpose of prostitution. Our officers observed them, and the girls being only about 16 years of age, were taken into custody, as they were being taken to a place to be ruined. They came from a small town 100 miles out, and were returned to their parents, but will be called as witnesses for the State. *Had there been a “Red Light” district here, as formerly, it would have been almost impossible to save the girls.* People in respectable streets were afraid to give them lodging.”

Victims Usually Found In Tolerated or Segregated Areas.

It is not surprising, therefore, that victims of the Trade are reported almost exclusively in Canada from those centres where the business of vice is permitted. The slaver baits his victims everywhere, in the rural village or town, or in the cities even where the business of vice is uniformly suppressed. But he or she invari-

ably heads for a city where prostitution is allowed, to dispose of the victim. After careful investigation, covering several years, we have found no exception to this rule. Victims are reported as ensnared on the prairie, old Ontario, rural Quebec, and the Maritime Provinces. They are in every case reported as taken to cities, or mining camps in which are found colonies of vice more or less openly “tolerated,” or more or less “segregated,” by official action or inaction. In no case coming under our notice, or of which we have been able to get trace, has a slaver taken a victim to a city where “suppression” is the policy of the authorities, even if in some instances the policy is not very vigorously carried into effect.

White Slaves in the West.

The White Slave Traffic finds some of its victims on the prairie, whence they have been taken to Western Canada or to American cities where prostitution is “tolerated” in “segregated” areas. One of our most respected ministers tells of instance after instance. Others are able to duplicate them. One victim was found and rescued in Winnipeg. Several others disappeared and have not been found. One daughter of the parsonage, now fatherless, from across the Line, was rescued and restored to her mother from a resort in British Columbia. Another, the beautiful and accomplished daughter of a wealthy American merchant, was restored to her parents from New Westminster. Similar cases varying in details are reported from the other Coast cities.

White Slaves in New Ontario.

Though the policy of the Ontario police is “suppression,” the business of vice finds temporary foothold in the mining camps from time to time.

A slaver, a negro, from Hull, P.Q., was engaged in victimizing French-Canadian girls of

the factory class, and disposing of them to a Madame in the New Ontario camps. The Moral and Social Reform forces, with the aid of the Dominion Police, were instrumental in intercepting a "consignment" of four girls at North Bay, and restoring them to their parents, but because of the laxity of Canadian law, were unable to convict the criminal who was making commerce of the human face and form.

White Slaves in Montreal.

A special despatch from Montreal to the *Toronto Globe* of date November 28th, 1909, says:

"David Raspinsky, found guilty of criminally assaulting several little girls on Vitre Street, this city, was sentenced to fifteen years in St. Vincent de Paul Penitentiary. Mr. Justice Trenholme was very severe in passing sentence, and said Raspinsky should be executed for the offence, but he took his 65 years of age into consideration, and gave him fifteen years.

"Little children under fourteen years of age had been kept in his house and outraged in a most brutal manner by Chinamen, at the instigation of Raspinsky."

Rev. Arthur French (Anglican), of Montreal, has a record entitling him to the respect and gratitude of his countrymen of all faiths. He has been instrumental almost single-handed in compelling the authorities to abandon the policy of "segregation" and "toleration." He has also, with the help of some elect women, been successful in rescuing, reclaiming, and restoring to respectable life, between 50 and 100 White Slave victims. His plan is to compel the authorities to raid the houses, then offer refuge to the inmates desirous of leaving the life. He says there is little hope of rescue work except under the policy of "suppression." In this, His Honor, Recorder R. Stanley Weir, D.C.L., entirely agrees with him, as he states in his able article published by us and entitled, "The Social Evil—Toleration Condemned."

White Slaves Even in Toronto.

Recently the *Toronto Globe* published the following editorial:

"It is still the custom in certain quarters to question the reality of white slavery and to assert that there are relatively few women of loose life who are not perfectly free agents. The truth is that in a vast number of cases behind the painted woman stands some brute of a man who is living in luxury upon the proceeds of the woman's infamous calling. The following plain story, taken from a report of a white slave case in yesterday's Police Court, shows how real the white slave traffic is in Toronto, and how completely after they are 'broken in' the victims are at the mercy of their masters:—

"It was a pitiable sight Plainclothesman Marjory and Koster encountered at Jim Rocco's place on Centre Avenue. There was blood on the floor, and three unfortunate women cowered in the corner. One told how she had received a black eye from Rocco because he wasn't satisfied with the wages of sin which she earned for him. She had only brought seven men into the house in two days. Another girl, she declared, had for insubordination been bound to her bed with a sheet, while a third was thrown out of a window. 'He's not satisfied to have us girls working for him. He gets us there and knocks us about.' Rocco's proclivities will be under the curb of the Central Prison for the next six months."

"We subscribe money by the million throughout Christendom to raise the heathen up out of his spiritual darkness. It would probably be difficult in any heathen land to-day—even in Japan, where woman's position is far from satisfactory—to match this story of Jim Rocco's bagnio in Centre Avenue, in the heart of Toronto the Good."

A campaign against vice does not come a day too soon. It is time to clean house.

Rescued White Slaves.

Mr. French gives the following cases which are verifiable from the Police Court records:—

"A woman named Mrs. Lemaire (*nee* Ethey) had been for some time known to the police, and served a term of imprisonment, after which she professed to be reformed, and succeeded in making some of the authorities of the R. C. Women's Jail believe that she was keeping a Rescue Home. Instead of that it was a rendezvous of the worst sort. We secured her conviction and imprisonment for keeping a disorderly house; she was also sent to the King's Bench on the charge of procuring a girl; she was committed for trial by the preliminary Magistrate, but acquitted only on the technical point that, in the specific case brought, the girl in question had been a prostitute and was in prison for the offence. It was a very iniquitous case. The woman had actually written to Ottawa to bring about the girl's deportation as a means of having a hold over her. The sympathy of the Magistrates was thoroughly with the prosecution. The victim was rescued and is doing well."

"A woman and her husband, named Peterson, were sent to jail. The elder of two girls came and told me of their heartlessness. The younger declared that she had been taken to a house by this woman and two men, and debauched. She eventually became a regular prostitute and went to live with the woman. We sent this girl home to her people in Ireland; the elder has been in a situation for months, doing thoroughly well, and will return to her home in Ontario at Christmas; she had been living an evil life for some years, and is still an attractive girl."

White Slaves in Halifax.

The Agent of the Society for the Protection of children in Halifax, and others, are authority for the following instances occurring in that historic and beautiful city, which has been

cursed throughout its history with a large "tolerated" and more or less "segregated" colony of vice, from which might be brought to light many an awful tragedy.

1. The first tells of an exceedingly narrow escape. An innocent looking advertisement appeared in a newspaper, for a domestic servant—work light—wages liberal. An unsuspecting country girl saw and took the gilded bait. She came to the capital with no information but the street address of her future mistress. On arrival she found it necessary to inquire the way. The railway official happened to know that the address was of a house in the "Red Light" district. The terrified girl was handed over to the S. P. C. officer and taken care of. One trembles to think how many similar lambs may not have thus escaped the slaughter.

2. The second is one of many that might be told. An attractive and very young girl, the daughter of well-to-do New Brunswick parents, left home to earn her living in a Nova Scotia manufacturing centre. She in due course attracted the eye of a procuress from Halifax, who told her a fairy tale of easy work, a pleasant life and large wages in the capital. The unsuspecting victim went straight into one of the gilded dens of the "Red Light" district. There the curtain drops upon her tragic life, until the place was raided, and she found herself a criminal before the bar of Justice. (Who were the real criminals?) Being convicted, she was remanded for sentence. Her father was communicated with, and overjoyed to learn of the whereabouts of his dear lost daughter, came at once, and was allowed to take her home with him.

Halifax, we are glad to say, has now suppressed its colony of "tolerated" vice.

A Hairbreadth Escape.

An excellent illustration of how the purest and most innocent girls may be entrapped and enslaved is given in the following incident. A winsome young lady from a rural village that

might be named was on her way to visit a girl friend in a well-known city. She was not expecting her friends to meet her. A well-dressed, respectable-looking matron in the train managed to get into casual conversation with her and to learn the circumstances. She was most kind, said she lived quite near her young companion's friend, and invited her to go up with her. They took a carriage. The woman insisted on the girl going in with her, then prevailed upon her to stay for tea, invited her to stay overnight. It would be such a pleasure, and her friend was not expecting her anyway. This, however, being refused, she invited the girl to make use of an upstairs room in preparing to leave, then coolly turned the key upon her. She was perplexed and alarmed, but helpless. No response met her knocks and calls. By and by the door opened and a man entered the room. He was a commercial traveller. He knew the girl by sight. He had sold goods to her father. He was not heartless. He told her she was in a house of illfame. She was horrified and ready to collapse of fright. He sought to devise her deliverance. This was not easy without exposing his own wrongdoing. A clever scheme enabled him to get permission of the mistress to take her out for a drive. He left her at her friend's door, after exacting a solemn promise, easily obtained, that his "beneficiary" would protect his own reputation and hers. What if almost any other patron of such a place had been the first to visit her?

Incidents like this surely demonstrate how easily the unsuspecting girl, fresh from the security of the family circle, may be victimized by smooth-tongued, unscrupulous wretches of either sex, and put beyond doubt the need of faithfully warning all girls of the perils threatening them when they journey unchaperoned to any large city. These dangers are many times greater when girls go to the city

to remain and earn their living amid new surroundings, and are compelled to make their home in the less expensive boarding-houses, and to find amusement on the streets or in the cheaper places of entertainment, as well as to be exposed to various insidious temptations from employers and work-mates.

What Can Be Done to Save the Girls?

These appalling facts are set out not to pain or excite the public, but to point out some lines along which effort—united, energetic, prompt and persistent—should be made in waging war on this terrible traffic.

These lines of effort have already been indirectly indicated in what precedes. It will be enough to enumerate them here in the closing paragraphs for the sake of definiteness and emphasis.

Punitive Efforts.

1. *Punitive* effort is not only defensible, but necessary. Only the fear of punishment will deter procurers or procuresses, or "cadets" or the hardened "madames," who are keepers of dens of infamy. They are not only not entitled to consideration at the hands of society, they ought to be relentlessly pursued and prosecuted in the interests alike of social welfare and for the sake of those whom they have so cold-bloodedly victimized, and in many cases procure and sell and hold as slaves.

Moreover, as Mr. Recorder Weir, Rev. Arthur French and everyone experienced in direct dealing with those who have for any reason been led to make commerce of sex have said over their signature, it is only when the law is being enforced rigorously against them that there is any use offering refuge to these wretched girls. It is only when in sore trouble that they are open to the ministry of mercy. Experience almost uniformly demonstrates this. We do not apologize, therefore, for making

this my first suggestion—rigorously and uniformly enforce the law making procuring and prostitution criminal offences.

Redemptive Work.

2. But *redemptive* effort should always accompany punitive effort. The hearts of all true followers of Jesus should yearn to rescue and restore and save the women—and the men—of the underworld. Whether they have gone in voluntarily or under the coercion of cunning or force, we must open to them the door of hope and extend to them the hand of help and deliverance.

To this end there ought to be in every city or district some house of refuge whose door is ever open to the penitent Magdalene, whether her sin has been secret or open.

Moreover, there ought to be in every Province some institution under Christian care, to which the impenitent can be sent under the authority of law, and given a chance under fair conditions to get free from the bondage of the life of vice.

Preventive Work Best of All.

3. But *preventive* effort is more important than either punitive or redemptive. This needs no arguing.

What can we do to prevent the daughters of Canada or other nations living among us getting into the life of shame? That is the question of questions in this connection.

The following suggestions are offered:—

(1) It would seem that while something is being done, more is required by the Dominion immigration authorities in discovering and *bringing to justice those engaged in victimizing girls of other nations*, and bringing them into Canada, or through Canada to other countries, for immoral purposes. This matter is being brought now by the Moral and Social Reform forces to the attention of the

Dominion Government. The United States Congress has recently voted \$50,000 for a similar purpose.

(2) Let preachers, pressmen, teachers, parents and moral reformers persistently *proclaim the single standard* of morals—holding the man equally with the woman responsible in all cases of social vice, whether open or secret. For every fallen woman there is at least one “fallen man.” Why ostracize the one and continue to honor the other?

(3) *Warn women and girls* of the perils to which the young are exposed. Most victims are utterly ignorant of danger. The pulpit, the platform and the press may and ought to lead in sounding the note of warning. Literature like this should reach every home in the Dominion. Could not the sympathetic women's organizations undertake the task?

(4) In every large city or industrial centre *Travellers' Aid Work* should be systematically and faithfully done. It should be made impossible for any lone girl to arrive at any city railway station or on any wharf without being offered the protection and guidance of a sister woman recognizable by her costume or badge.

(5) Christian and social service workers in every city should make up and advertise a list of inspected and *safe and comfortable boarding-houses* for girls and women wage-earners. This is vital.

(6) Though it may be difficult and delicate and often unpleasant work, it is becoming absolutely essential that *the young* of both sexes be *instructed in the purpose and problems and perils of sex*, including information as to the awful penalty nature imposes, in the form of social diseases, such as syphilis and gonorrhoea, well designated the Black Plague, upon those who violate her laws of sex, and not only upon the guilty, but upon the innocent and pure with whom these guilty afterwards wed.

(7) To give any sort of general effect to the

above suggestion, *organization is essential*. What is everybody's business is nobody's business, and will not be done.

In every centre, therefore, there should be a Moral and Social Reform Council, and in connection therewith a Local Committee for the Suppression of the White Slave Traffic. Information in regard to both the Council and the Committee will be supplied by the publishers of this pamphlet.

A National Committee Organized.

In May, 1912, at a public meeting called by the National Council of Women, Toronto, which was addressed by Mr. William Alexander Coote, of London, England, a resolution was adopted favoring the organization of a National Committee on "The Suppression of the White Slave Traffic," to co-operate with the International Bureau of London, England, of which Mr. Coote is the Secretary. A Committee was appointed to give effect to this resolution, Mrs. F. H. Torrington (President of National Council of Women) being Convener, and the other members being Mrs. Cummings, Mrs. Huestis, Revs. Father Minehan, Dr. Moore and Dr. Shearer.

This Committee, after careful discussion, adopted the following resolution: "That in the judgment of this Committee there should be formed a National Committee for the Suppression of the White Slave Traffic, and that this National Committee should be Canada's representative body in connection with the International Bureau or Congress; that the said Committee should be a Committee of the Moral and Social Reform Council of Canada, but that the Roman Catholic Church, the National Council of Women, the Women's Christian Temperance Union, the Dominion Young Women's Christian Association, and the National Young Men's Christian Association, and any other Dominion-wide organizations in

sympathy with the object shall be entitled to representation thereon; and that each of the units as outlined above and each unit in the Moral and Social Reform Council should have equal representation on this said National Committee."

The Moral and Social Reform Council at its annual meeting carefully considered this whole matter, and unanimously resolved to act upon the suggestions as to organization of the National Committee for the Suppression of the White Slave Traffic. The Committee was appointed, and the several organizations and religious bodies are represented thereon. Several meetings have been held, and much assistance is expected in Canada's war against the White Slave Traffic.

The executive officers are: *Chairman*, Rev. J. G. Shearer, D.D., 436 Confederation Life Building, Toronto; *Secretary*, Rev. T. Albert Moore, D.D., 46 Wesley Building, Toronto; and *Treasurer*, Mr. J. F. Wildman, Office Specialty Co., 97 Wellington Street W., Toronto.

SAFE SANE SCIENTIFIC BOOKS

On Difficult and Delicate Subjects

For Parents

Start Your Child Right	-	\$0 75
Four Epochs in Life	- -	1 50
Reproduction	- - -	1 00

For Adults

Scarlet, or White	- -	0 25
-------------------	-----	------

For Men

Himself	- - - -	1 00
---------	---------	------

For Women

Herself	- - - -	1 00
---------	---------	------

For Boys

In Confidence to Boys	-	0 05
The Strength of Ten	- -	0 25
Truths	- - - -	0 50

For Girls

Life's Story	- - -	0 25
Confidences	- - -	0 50

We Sell Them because they are Right.

Address :

Department Temperance and Moral Reform
46 Wesley Building - - Toronto